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by chapters on the continued decline of candidates for the ministry, and other matters relating to clerical service. The book recalls a volume published last year in England with the title *Facing the Facts*, for it largely consists in the presentation of facts which must be faced, and which the church is, indeed, bravely confronting. While the volume contains nothing essentially new, it is an able and useful summary of present conditions.

In general, the author's remedies for existing troubles are also commonplace, though stated with power. The work of the church must take a larger sociological direction. She cannot stand apart from the life and activities of the modern world if she would, except at the price of her chief influence for good (p. 27). But the church cannot assume this larger function without a new unity. "Federation," says the author, "may accomplish much good; but it can never cure our evils nor solve our problems. Nothing short of the unity of Protestantism can provide a remedy" (p. 221). While a growing host will agree with Mr. Simms's sociological views, a smaller number will share his conviction as to unity. Nevertheless, he treats with ability and enthusiasm the power of a unified church; and on the whole, he has given us a good handbook for today's religious workers and students.

The Resurrection and the Life. By G. Hanson, M.A., D.D. New York: Revell, 1912. Pp. xii+372. \$1.50.

This is a volume in the "Christian Faith and Doctrine Series" of which we have noticed other issues. The book is a study of the narratives of the resurrection and ascension in the Gospels, and of the threefold version in the Acts of Christ's appearance to Saul on the way to Damascus. While we cannot be so optimistic as to say, with the author, that the book gives "a fairly acceptable solution of most, if not all, of the difficulties that present themselves," we can yet join heartily in his hope that the volume will prove to be a real aid to faith, and that the Living Christ will look out upon the reader from its pages. These are times in which all things are brought to the test of investigation and argument. But there is another kind of test which the author indorses by his favorable quotation from "Ian Maclaren," who spoke against the critical views of Schmiedel as follows: "It was most pathetic from the intellectual point of view that a man should attempt to settle such a question inside his little study, with its dusty, cobweb-draped windows, while down the street outside marches the army of the Church of God, acclaiming the King of angels and men, and ready to follow Him through death to life, through time into eternity." This is not the test of intellect but of experience and function. Those who, like

Schmiedel, attack, and those who, with our author, defend the doctrine of the resurrection have something to learn herewith. Dr. Hanson's book is a carefully wrought-out argument; and there will always be a place for discussions of this kind. Nevertheless, triumphant faith, in the future as in the past, will go forward chiefly on that functional, experiential basis whose deeper values are only beginning to be seen and understood by the newer psychology of religion.

The Life of John Bright. By George Macaulay Trevelyan. Boston: Houghton Mifflin Co., 1913. Pp. xii+480. \$4.50.

A great Christian biography, ably executed by a well-equipped historian of broad, human sympathies. John Bright, the English "Quaker" statesman, was one of the shining stars in the constellation of nineteenth-century democracy. Born of humble parents, he became identified with the manufacture of woollen goods during the period of the great "industrial revolution" when England passed out of mediaeval feudalism into modern capitalism. The evils of unchecked landlord rule were impressed upon Bright's active imagination; and he became the spokesman of the people in the great struggle for the enfranchisement of the laboring and middle classes. Mr. Trevelyan's book is not only valuable as a biography; it will prove to be of great service for the study of nineteenth-century history, as a text- and source-book.

The name of John Bright, as the author says, was once the rallying cry of the masses seeking enfranchisement; and the name in retrospect "has since become the symbol of an honest man in politics, of a strong, kind face framed in venerable white hair." Bright was connected, even more closely than Gladstone, with the movements which gave political power to the working classes in Britain. We may not study his life in the hope of compiling from his words and acts the material of a consistent political philosophy which will throw light upon today's questions. But we can go to him, as to the ancient prophets, for inspiration in our own struggles. The volume before us is timely because it shows the preparation of the nearer past for the social and religious awakening of the present.

The Jews of To-Day. By Dr. Arthur Ruppin. New York: Holt, 1913. Pp. xxii+310. \$1.75.

The book is translated from the German; and it has an introduction by Joseph Jacobs, the well-known Jewish statistician. It is carefully and interestingly written, taking up the subject from many standpoints, such as Assimilation, Economic Progress, Birth Rate, Dispersion, Urban Congestion, Adoption of Local

Languages and of Cosmopolitan Culture, Decrease of Religious Interest, Intermarriage, Anti-Semitism, etc. The author emphasizes very strongly the social and cultural assimilation of Judaism by the modern world. After having remained apart from the Gentiles for twenty-five hundred years, the Jewish race now confronts the prospect of being swallowed up in the vortex of capitalistic civilization. Moreover, just as the Jews are in course of emancipation from the legal disabilities of the Middle Ages, and are admitted to political and social equality with the citizens of progressive nations, their distinctive religious faith, which has held them together in the past, is unsettled by modern criticism and rationalism.

The author does not attempt to deal with the religious side of the great assimilative process; but he would cope with the matter from the economic standpoint by the development of Zionism, which, he thinks, will give the Jews a point of national attachment now lacking. But he says truly that Zionism can hope for nothing through the help of poor Jews only. It must have the support of wealthy Jews, or it will fail. Having gone thus far, however, he overlooks the obstacles placed in the way of Zionism by land monopoly, which broke up Judaism in biblical times through class domination, and would do so again if a Jewish province were now established in Palestine. While the book is not worth much from the standpoint of its economic and political program, it is a valuable addition to the descriptive literature of modern Judaism; and it ought to be placed in public and private libraries wherever there is any interest in the subject.

Worship in the Sunday School. By Hugh Hartshorne. New York: Teachers College, Columbia University, 1913. Pp. x+210. \$1.50.

The author is an instructor in religious education in Union Theological Seminary and principal of the Union School of Religion. The central emphasis of this book is, that the service of *worship* has not yet been fully taken up into that movement of criticism and reconstruction which has lately been overhauling Sunday-school curricula in accordance with modern educational ideas and practices. The author undertakes to define the purpose of Sunday-school worship in social terms; and he makes prominent the place of *feeling* in worship. Some of the chapter titles are: "The Social Function of Worship," "The Neglect of Worship in the Sunday School," "The Purpose of Worship in the Sunday School," "The Nature and Place of Feeling in Education," "The Place of Feeling in Worship," "An Experiment in Sunday-School Worship." The book is an able treatment of the subject: and it ought to be in the hands of all mature Sunday-school workers.

Die aethiopische Uebersetzung des Propheten Jeremias. By J. Schäfers. St. Louis: B. Herder, 1912. Pp. viii+206. \$2.70.

This is a valuable study of the Ethiopic rendering of the Book of Jeremiah. The conclusions reached are: (1) the old-Ethiopic (i.e., the earliest known form of the Ethiopic) is a direct translation from the Septuagint as represented in Codex Sinaiticus, and not from an Arabic or Coptic original as was maintained by de Lagarde; (2) this early Ethiopic rendering underwent considerable expansion in content, which was derived from a Syro-Arabic version; (3) a third, or "academic" Ethiopic version was made on the basis of the original one, with corrections based on Greek MSS and on the Hebrew text; (4) the old-Ethiopic shows no trace of the influence of Lucian's recension of the Septuagint; (5) the translator of the Ethiopic was a Syrian dwelling in Egypt; (6) the old Ethiopic was not revised later than the first half of the seventh century A.D.

Textual contributions of this sort are of great value at the present stage of progress. The task now confronting the textual critic is the recovery of the original Septuagint text. The way toward this end is through the grouping of the various MSS and daughter-versions of the LXX according to their families. This is an undertaking calling for much careful and patient labor, and every piece of work like this by Dr. Schäfers helps the cause along perceptibly.

Judges in the "Bible for Home and School" series, prepared almost entirely by Professor E. L. Curtis (deceased) and edited by Dr. A. A. Madsen, well continues the volumes already prepared, and carries out the general aim of the series. The introduction is compact, but deals with all necessary matters. The notes elucidating the text are fairly complete and clear. The non-technical student of this volume will find here a stimulus to more thorough and scientific Bible-study. (Macmillan, 75 cents net.)

We note another number in the series by the editor, Dr. Adam. It is called *The Man among the Myrtils*, and is a study of the visions of the prophet Zechariah. This little volume will be, to many, a revelation of the spiritual aspects of one of the least-known parts of the Old Testament, dealing with God's purification of the Hebrew church after the restoration from exile. The book is one of the most scholarly in the series.

Under the title, *The Gates of Dawn* (Revell, \$1.25), Rev. Dr. W. L. Watkinson presents a new collection of daily devotional readings for a year. The author is a prolific writer in this field; and all who are familiar with his work will be glad to have this new product of his pen.